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OUR SUNDAY VISITOR

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Number 22

A Physician's Plea for Inculcation of Chastity

IMPORTANCE OF THE YEARS OF CHILDHOOD

(Concluded)

Animal Instincts

IT may be asked "Why should we be chaste? Probably the best answer is to adopt the Scotch method of asking another question, "Why should we not believe like animals?"

Granting that there has been a gradual evolution from lower to higher forms of life, has man not become the survival of the fittest and the paragon of animals and the beauty of the world by the repression of his animal instincts? Where are the ancient nations who reached a high plane of culture and refinement? Did they not perish by voluptuousness?

Hence it will be evident that we must have some code of morals whose strict observance is absolutely necessary for our mental and physical health and for the preservation of the race.

The code that has stood the test of 2,000 years is the Ten Commandments. How are we to observe them at the present day and lead a happy and healthy life?

Bearing in mind that we start life endowed with primitive instincts of hunger and love and all they connote, at what stage in our existence do these instincts manifest themselves?

The Important Years

Until recently educationalists took no interest in child mentality before school age. It was only then that the study of a child's mind began. But the classical work of Stern on the psychology of childhood has emphasized the fact that the first five or six years of our lives are the most important in mental growth. It is during that period that we learn to talk, to walk, to see things and grasp things, and to become alive to the fact that we have come into a world of wonder and excitement.

It is during those momentous years that we should direct the child's primitive instincts into moral channels and correct any deviations from a high standard of right thinking and right living.

The sooner we begin to control the primitive instincts of the child the better for it in after life. Moreover, the instincts are more easily controlled at an early age, so the greater is the power of the child in resisting evil if the restraining power is applied early and continued throughout life.

Religion the Controlling Force

The most potent force for controlling our primitive instincts is undoubtedly religion. A religious mother will bring up a religious child, and it will probably be moral throughout its life. On the other hand, a mother who is not religious need not be surprised if her child has moral lapses. Of course, the father should train his children more by example than by precept. That the Catholic Church, with her 2,000 years of experience of human nature, is alive to the supreme power of religion as a controlling force of primitive instincts is evident from the fact that she makes religion the be-all and end-all of her educational system.

While most anxious that her children should be learned in all the arts and sciences she is still more anxious that they should be taught to reach the highest possible standard of Christian morality. Hence the time spent in her elementary and secondary schools in teaching her children the Christian way of life.

Christian Self-Restraint

In a recent article in the **Review of the Churches** on artificial birth control, Dr. Lyttelton advocates as an antidote to it training the young in the habits of Christian self-restraint and self-denial.

One does not need to be a close observer to trace the prevalence at the present day of artificial birth control

(Continued on page four)

Some Plain Signs of Decadence in America

By R. R. H.

IN Current History for July, 1924, there were two noteworthy articles which, we trust will be thought worthy of attention by our readers. It is refreshing to read such sane and reasonable doctrine, after being treated to so much of the paternalistic and bigoted slush which has filled some of our magazines.

Both of the writers are brilliant men. One, the author of the article entitled **"Religious and Racial Prejudice in the United States,"** is the Hon. Frank Johnston, Jr., Justice Illinois Appellate Court, Chicago. The other, Mr. J. H. Cobb, author of **"Changing Conceptions of Government in America,"** is an eminent California attorney, formerly Attorney-General of Alaska and an authority on constitutional law.

We are no alarmists. We have confidence in the soundness at heart of the American people. At the same time, "Eternal Vigilance is the Price of Liberty," and it should not be forgotten that there have been enemies of the Constitution and of American institutions ever since the foundation of the Republic.

The first article mentioned may be considered a reply, in a sense, to the mendacious incubrations of Gino Speranza in numbers of **"The World's Work,"** which appeared the early part of the year. The country has been deliberately excited by means of a largely imaginary menace of "alienism," and such writers as Speranza, Grant, and Stoddard seem to have enjoyed an inning. **"The Saturday Evening Post,"** having a huge circulation in the smaller towns and villages, and speaking ostensibly for the "native" element, has, for a long time, served as a vehicle through which such propaganda has been disseminated.

Judge Johnston quotes Speranza's threat: "At this point the historic American majority, forced into an awareness that the very fundamentals of its life and culture are threatened, begins to react. It wishes to hold its own normally, and by due process of law, if it can. But hold its own it will, and it will do so **violently** and **extra-legally** if it must." Judge Johnston speaks of "the exaggerated strain" which runs through the writings of the scribblers of the Speranza school. We believe, however, that this is more than braggadocio. The words of Speranza can mean only one thing. The so-called "native-stock" as represented by current movements professing themselves "one-hundred percent American" have served notice that they no longer accept the terms of the American social contract providing for equal rights and opportunities to all. There is a class which proposes to set itself up as master over the rest of the population, and this class serves notice that it will attain its object by violent and extra-legal methods. It must be patent to everyone that, should such a party succeed to power, it will mean the end of

(Continued on page four)

The Reasonableness of Christian Faith is Shown

SEQUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the **united, holy, universal, apostolic, imperishable and infallible** organization incorporated by Christ. Therefore, the Catholic Church is the **one and only authorized** Church of Christ.

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE LVIII

The Roman Persecution of the Infant Church of Christ was Unique in History

Recapitulation of Preceding Articles

THE sequence of the Argument printed at the head of these short articles on the Reasonableness of Christian Faith may be too brief and too scanty to enable the reader to see readily the logical force and the historical cogency of the thesis, but I refer him to it expressly today in order that he may perceive that we have thus far laid down the foundation for finding the true Church of Christ on earth today.

Thus far we have dealt only with the existence of a personal God, of man's need for a supernatural revelation from God, of the fact that such a revelation has been made to mankind, and that Christianity is the embodiment of that supernatural revelation. "God, who, at sundry times and in divers manners spoke in times past to the fathers by the prophets last of all, in these days hath spoken to us by his Son." Hebrews i, 1-2.

We have seen further that Christ, truly the Son of God, founded a society, a corporation of Apostles, which He called His Church, in order to bring Christianity infallibly to all future generations of mankind, that He endowed this Church with certain marks or characteristics by which it may be easily identified in every age. It is to be noted that we have thus far spoken of the nature and characteristics of the Church which Christ founded without identifying that Church with the Catholic or any other Christian church today. We have further seen that the rapid spread of Christianity was a moral miracle because its teachers had no worldly influence, its morals were severe, its doctrine of Christ's Divinity was strange and almost incredible, it resisted successfully all the persecutions of the Roman Empire, and yet it triumphed thus showing that Its Founder was truly the Son of God.

In Article 57 we dwelt briefly on the fortitude of the early Christian martyrs (blood witnesses to the

(Continued on page four)

INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE INSTITUTE OF THE BLESSED VIRGIN MARY

THE Institute of the Blessed Virgin Virgin Mary was founded by Mary Ward, (1585-1645), an English gentlewoman, who was obliged to open her first establishment on foreign soil, owing to the religious persecution which prevailed in England. Thus it was in Munich that she and her companions began their labors and were known as the "English Ladies" and the first uncloistered nuns.

Cardinal Bourne has recently said of this holy Foundress: "The very existence of modern educational and charitable congregations was made possible by the supernatural foresight, the heroic perseverance, and the terrible disappointments and sufferings of Mary Ward. She waged the battle, to the point of defeat, of which they are reaping the victory. To no one after their own special founders do they owe greater gratitude than to Mary Ward."

In later, more peaceful times, a foundation was made in York, England. Here it was that Reverend Mother Frances Ball spent her Novitiate years, with a view to establishing the Institute in Ireland. This establishment was made at Rathfarnham, a short distance from Dublin, and was called "Loretto Abbey," hence the local appellation, "Loretto Nuns", which prevails in Ireland and America.

The different foundations in America owe their origin to the zeal of His Lordship, Bishop Power and the cooperation extended to him by Reverend Mother Ball, who in response to his earnest appeal, on August 5, 1847, sent five sisters to Toronto, Canada, where the first Catholic educational Institution for girls was established through her heroic efforts.

Of this little band of pioneers, Reverend Mother Ignatia Hutchison was the first Superior, but her missionary life was of short duration. She died within a few years of her arrival in Toronto, where the Mother General resides. Branch Houses have since been established throughout the Province of Ontario and Saskatchewan, and in the United States.

The educational system of this Institute comprises the complete range of Departmental, Matriculation, Commercial and Preparatory Courses; Music Courses leading to A. T. C. M. and Bachelor of Music; also Art Courses. Loretto Abbey College is affiliated to the University of Toronto through St. Michael's Federated College. Here the students enjoy the unique advantage of pursuing their studies in a Catholic College and of obtaining their degrees from a University whose high standing is universally recognized.

WHY DO I BELIEVE IN CHRISTIANITY, CATHOLICITY, THE BIBLE AND THE VIRGIN BIRTH?

By Rev. H. C. Semple, S. J.

WHY DO I BELIEVE IN VIRGIN BIRTH?

(Concluded)

Let us consider in some detail the Catholic high ground that Mary was ever Virgin, from which, of course, it follows that she was a virgin in the birth of Our Lord.

Is not Jesus called Mary's firstborn? I answer, yes, but the Mosaic Law required offerings for a mother's first born, before there could be a second born. That in the Scriptures Jesus was called the firstborn, by no means implies that there was a secondborn. That, as a fact, she had no secondborn, we know from the early Christians who are reliable witnesses, and who called her the Virgin after her death.

Do not the Scriptures mention some seven brothers and sisters of Jesus? I answer, yes, but I ask if the Scriptures do not often call brothers or sisters those who were only relatives like cousins or nephews, or indeed who were only close associates or friends? If one of those called 'brothers of the Lord' was James, Bishop of Jerusalem, who was well known to all the early Christians, and if he was regarded as a true brother of Jesus and a true son of Mary, why did those early Christians persist in calling Mary the Virgin? Is any individual besides Jesus called **a son or a daughter of Mary**, anywhere in the Scriptures? If Mary had other sons, why did Jesus dying on the cross, consign His Mother to the care of St. John and not to the care of one of those brothers of Jesus, of one of those sons of Mary?

Does not St. Matthew say: "Joseph (her husband) knew her not till she brought forth her firstborn."? Yes, but does not Genesis say: "The raven sent from the ark, did not return till the waters were dried up upon the earth."? Did the raven return afterwards? No.

Why are all the other parts of the New Testament silent about the Virgin Birth as set forth by the Gospels of St. Matthew and St. Luke? I answer: Are all the other parts thus silent? Even non-Catholic scholars hold they are not thus silent. Space does not permit to give their solid reasons for their opinions. But I ask, why all other parts are silent about some other facts narrated by St. Luke alone, or by St. John alone? How very few of the facts of the life of our Lord are mentioned by St. Paul, the most prolific of all the New Testament writers! Does any one of the books of the New Testament profess to give all the facts? Does not St. John expressly state that he does **not give all** the facts? Is not each book on its face a mere **fragment of the facts** and the doctrines preached by the Apostles to the Church by word of mouth? Were those narratives in St. Matthew or St. Luke unknown to all the other Apostles besides St. Matthew? Were they unknown to St. Peter, to St. Paul, to St. John? If the Virgin Birth were a novelty, a fiction, a myth, would it not soon have attracted the attention of some of the Apostles? Were St. Peter, St. Paul, and St. John slow to denounce novel errors contrary to their own preaching? How is it that no New Testament writer **denounces** the Virgin Birth as false? Their silence in not denouncing, gives consent, and is a demonstration that to their minds the Virgin Birth is revealed truth. In the early Church there was the "Disciplina Arcani," the discipline of the secret. Even the Real Presence was disclosed to the Cathechumen usually only **after** his Baptism. **Perhaps** silence about the Virgin Birth in some writing was motived by prudent fear of occasioning the derision of possible Jewish or Pagan readers. To those questioners asking why the Holy Ghost dictated not that but only this, without malice we might have replied: "Go and ask the Holy Ghost. But do not argue: I can see no reason for this silence. Therefore the **Holy** Ghost could see no reason, and there is no reason possible."

How is it that the two genealogies of Jesus as the son of David, in St. Matthew and in St. Luke, have only a few names in common? Does not this contradiction demonstrate that both are untruthful, or at least that one or the other is untruthful, and that Gospels are unreliable as histories?

Harnack takes out as spurious and not genuine, as not having been in the original text of St. Matthew and St. Luke, each one of the verses affirming the Virgin Birth. Does he grant that all the ancient manuscript copies kept and read in all parts of the Church in the East and in the West from time immemorial agree in retaining those verses? Yes. What then is his reason for rejecting them? He says **they could not have been** in the original, because they express **miracles**, and **supernatural** dreams and visions of angels. Thus his reason is his own **metaphysics**, the subjectivist metaphysics of Dean Swift's spider. Ask him if his metaphysics likewise rejects as not genuine all the verses of the Old Testament expressing the supernatural, and he answers, yes. Tell him that the Incarnation is a more stupendous miracle than the Virgin Birth of the Man Jesus. He answers that he defies the Incarnation and rejects as spurious all the verses expressing or implying that Christ is God. He replies that he grants that Jesus was the most sublime character ever conceived, but he denies His Divinity. He originated the formula that the essence of all religion is only the Fatherhood of God and the Brotherhood of Man. He has been asked, after thus eviscerating the Scriptures, why he does not **unsalt the sea.**

About the year 380 an obscure and ignorant individual named Helvidius attacked Mary's perpetual virginity and was afterwards backed up by a certain Jovinian. They were answered by St. Jerome who was the most erudite of all the Fathers and Doctors in Scripture and Tradition, and who said to Helvidius: "Might I not array against you the whole series of ancient writers: Ignatius, Polycary, Irenaeus, Justin Martyr and many other apostolic and eloquent men? If you had read their writings, you would be a wiser man." St. Jerome had been

(Continued on Page Two)

BITS OF INFORMATION FOR BUSY READERS

2,046 converts from Protestantism were received into the Catholic Church in the archdiocese of Westminster, England, during 1923.

Herr Hans Herzl, the only son of the late Dr. Theodore Herzl, founder of the Jewish Zionist Movement, was recently received into the Catholic Church in Vienna.

All women, when admitted to the presence of the Pope or to the grotto at Lourdes, must be properly attired in modest apparel. A rigorous edict bars from Holy Communion all who refuse to observe these decent proprieties.

"Spiritual Life Decaying in the Protestant Seminaries" is the title of a recent article in THE NEW YORK TIMES BOOK REVIEW. It is the opinion of Dr. Robert L. Kelly, LL. D., that the Protestant churches must abandon "the evangelistic program" and adopt one of "education." The product of the seminaries, he says, is well groomed but not always inspired.

The Catholic Church leads the way in every field. William Hard has an article in **Hearst's Magazine** for July, entitled "Father Ryan on Bread and Butter Morals." We quote: "The largest and deepest happening among us during the last ten years has been the revival of the voice of Christianity against economic injustice. . . . Moreover if, as a Protestant, I were asked to express judgment as to which Christian communion had occupied the largest place in this change, I would unhesitatingly answer: 'The Roman Catholic.' 'The church which is the most antique in theology has been the most modern in economics. Finally, if anybody at all familiar with the facts were asked to name the Roman Catholic individual who most has assembled the teachings of Christianity to impose new ideals upon daily modern business, there would be only one answer possible. It would be: Father Ryan.'"

Every day sees more and more of the press organs of organized bigotry going to the wall. In spite of the subsidies they secure from the organization to continue their vile propaganda, in spite of the "KIGY" and "AKIA" and "One-Hundred Percent American" advertisements of hash-joints, pool-rooms, and soft-drink emporiums, these vile sheets finally expire from self-inoculation and pass from these mundane scenes. The latest sheet of this sort to pass into the discard is the notorious "Ohio Fiery Cross," with liabilities to the amount of $168,000 in unpaid bills against assets, in the way of property, to the amount of $45,000. It is understood that the lists will be taken over by a Washington firm, supposedly THE FELLOWSHIP FORUM. "The Kluxer," of Akron, O., a Klan monthly, after a year's fevered existence, has also gone under. The national Klan organization, it is said, refused to pay the bills.

All doubts regarding the immediate future of Mexico seem to be settled by the text of the proclamation of Plutarco Elias Calles, recently elected President of that sad country. We are indebted to **The Nation** of Aug. 27, 1924, for this proclamation. Calles uses the full terminology of Bolshevism, in addressing the Mexican people: "We revolutionists;" "the rights of the proletariat;" "the Mexican proletariat;" "the working class," etc. Calles also announces his program of hostility to the Catholic Church. He is "an enemy of the priestly class" and proposes to perpetuate in Mexico the laws which would not be allowed in the United States for even one moment. Meanwhile Mexico has announced the discontinuation of all payments of interest on her foreign debt. If there is any difference whatever between the spirit of Calles and that of Lenine it is not observable. Poor Mexico, made a prey for almost a hundred years by marauding bands of outlaws led by the Mad-Mullahs of secret societies!

Aurentz delivers to you $1.50 candy value for $1.00, and then gives most of his meagre profit to Missionary work. Find his address on page three.

Observations on Recent Study-Travel Abroad

(BY THE EDITOR)

IRELAND.

I AM aware that I am treading on dangerous ground in reporting present day conditions in Ireland with comment thereon. However, I feel that my observations are worthy of at least as much notice as opinions entertained by people over here, who have never seen the Green Isle, and who have been doing a great amount of one-sided reading.

I do not pretend to settle the question as between the Free State and Irish Republic sympathizers, but I feel absolutely convinced that what I shall report herein is conformable with facts.

I entered Ireland at the extreme north, and departed from it at the extreme south. I interviewed priests and lay people at Belfast, Dublin, Maynooth, Cork, and intervening points. I conversed with the jaunting cart drivers, with men on the train, with the hotel-keeper, and with the merchant. Before entering Ireland at all I was with more than fifty people, from Ireland, representing both factions, first, for a week at a hotel in Palestine, and then for six days more on the boat from Beyrout to Constantinople; and we discussed the question as throughly as it could be discussed. My findings after interviews on the soil of Ireland itself were in keeping with the deductions I had about formed after my two weeks' outing with the Irish pilgrims, and here are some of them: The people of Ireland, outside the Protestant element in Ulster, were pretty well united when the fight was against England only for the fullest measure of independence; but when it became an **internal** struggle, following the acceptance of the Free State Government by the Irish delegates, most of those who had anything at stake in Ireland were against the Republicans; and at present they are with the powers that be **especially for the sake of peace.**

Today the Irish are about the heaviest taxed people in the world, and there is so much unemployment with a consequent terrible drain on the treasury, because of the weekly dole which is paid to both men and women who are out of work. The Sinn Fein spirit is still alive, but its strength, I was told, could not be measured by such elections as took place, for instance, in Limerick, towards the end of May, where the Republicans were out nearly 100%, while the Free Staters did not vote over 60%.

The Republican spirit, of course, is not dead (1) because its leaders have been in prison; (2) because England has been subsidizing Ulster to the extent of $5,000,000.00 a year; (3) because England favors the Ulster attitude, which militates against a united independent Ireland; (4) because Ulster is not fair to the Catholic minority, and has districted the election areas so that the Catholics cannot have representatives in Parliament; (5) because the only campaign argument of Ulster is an anti-Catholic one; (6) because those who fought the blacks and tans before the Free State concession have been given few positions in the new government.

The Republicans hold that the hierarchy, and the clergy (especially the older members), are with the Free State: (1) because they want peace above all else; (2) because they do not wish to be charged with being in politics; (3) because they hope to assuage their enemies by appearing to be less militant; (4) because the Republicans are under oath to do the bidding of their leaders.

While there is some truth in these contentions of the Republicans, the clergy give other reasons. They say that the amount of Home Rule secured is more than they had ever expected;

(Continued on page four)

A Lie Will Be Refuted Here in Every Issue

DID WASHINGTON EVER SAY: "PUT NONE BUT AMERICANS ON GUARD?"

MR. MARTIN I. J. GRIFFIN (and no American historian ever went more critically after the truth) investigated this matter years ago, and says, in his RESEARCHES, Vol. XXIV, page 273: "No such order was ever issued by Washington or any other General of the Revolution. The statement is a perversion of the fact."

One may ask what was the fact which was perverted. Mr. Griffin tells us that Washington preferred for sentry duty and other such positions of jeopardy soldiers who had family connections in America rather than men whose family alliances were unknown. This any sensible officer should have to do: there is no narrowness, prejudice, or bigotry in such a policy. That local family ties are the key to Washington's mind may be seen by a glance at his orders given during the seige of Boston, July 7, 1775:

"The General has great reason and is highly displeased with the negligence and inattention of those officers who have placed sentries on the outposts, men with whose characters they are unacquainted. He therefore orders that for the future no man shall be appointed to the important station who is not a native of this country OR HAS A WIFE OR FAMILY IN IT to whom he is known to be attached."

Mr. Griffin thinks that it was rather Washington's orders at Morristown, N. J., April 30th, 1777, which have likely given rise to this un-American slogan. His words at Morristown approach those of the slogan; but fortunately we have his own interpretation of those words in his acts and the facts. Let us look at both:

Washington had a special bodyguard during the war. They were select men. On the occasion of the reorganization of this guard at Morristown, he ordered:

"I think it [fidelity] most likely to be found in those who have family connections in this country. You will therefore send me none but natives."

Who were those "natives?". Mr. Griffin has an interesting investigation of this point in his Vol. 25, page 345. He follows the work of Godfrey, **the Commander-in-Chief's Guard.** During the war the number in the Guard grew to something over three hundred. Among them we find these names: Thomas McCarthy, John Barton, Solomon Dailey, James Dady, Lewis Campbell, Chas. Dougherty, Hugh Cull, James Hughes, Dennis Moriarty, Wm. Hennussey, Jeremiah Drinkell, Thomas Gillen, John Barry, James Bradley, Wm. Darragh, Edmund Griffin, Thomas Hickey, Michael Lynch, James McDonald, Wm. O'Neill, Wm. Reilly, Timothy Smith, Michael Suttin, Wm. Dunn, Michael Caswell, Edward Whelan, Chas., Geo. and Jas.

(Continued on Page Four)

A Serious Inquiry About the One True Church

By Rt. Rev. J. McGill.

CHAPTER VI.

Further proofs from Scripture of the unerring authority of the Church—The Apostles were to have successors—Christ's Ministry would be always needed, and therefore would be always perpetuated.

(Continued)

WITH this ministry Christ left extraordinary powers, such as never before had been given to men, and the possession of which no man had ever before claimed.

To Peter, the first of the Apostles, and whose name signified a rock, he gave the plentitude of pastoral power: "And I will give to THEE the keys of the kingdom of Heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven."—Matth. xvi. 19.

These words, in their natural import, prove that an extraordinary power was conferred upon Peter. The term, keys, indicates full power and authority, and it is so explained by Christ himself: "**Whatsoever** (without any restriction as regards the **kingdom of Heaven,**) "whatsoever thou shalt bind on earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth, shall be loosed also in Heaven." The keys are the symbol of power. In the prophet Isaias, we find a passage in point to explain to us the meaning of the **keys.** God is represented by the prophet as speaking to Sebna, and threatening to deprive him of power, and to substitute Eliachim, who is understood to be a figure of Christ. "I will clothe him with thy robe, and I will strengthen him with thy girdle, and I will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda."

"And I will lay the key of the house of David upon his shoulder: and he shall open and none shall shut: and he shall shut, and none shall open."—Isaias, xxii. 21 and 22.

The key was to be laid on the shoulder of Christ, to whom all power belonged of right, as second person of the mysterious Trinity, but to whom as God made man, "all power was given in Heaven and on earth" by "THE FATHER." And here Christ gives the keys to Peter, as his first Apostle, and chief representative on earth; as his first ruler in "the kingdom of Heaven," established indeed in the world, but not of the world. What Peter binds, shall be bound; what Peter looses, shall be loosed; for Christ has promised this, and Heaven and earth shall pass away, but every "tittle of the word of Christ shall be fulfilled."

Nowhere in the scriptures has

(Continued on Page Four)

Children's School and Playground

Today's Church History Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

HISTORY OF THE CHURCH
No. 8.

The persecution under Diocletian failed utterly in its object of crushing the religion of Christ; rather it served to prove to many pagans the divine origin of a religion which not only sanctified the lives of its adherents, but gave them so heroic a courage that they cheerfully faced the most horrible deaths. In every part of the empire Christians suffered for their faith and Heaven was peopled with countless Martyrs. The Church grew in spite of the sword and the wild beasts of the arena. Some few who had, through weakness, externally renounced their faith, returned to the bosom of the Church with sincere acts of penance. The forces of Satan, intent on destroying the true religion, became a means by which greater triumph and glory came to the Church of Christ.

Thus religion survived, the Christians carrying on the worship of Almighty God generally in secret places, celebrating the Mass in the crypts or chapels of the Catacombs. These places became also the schools for Christian Doctrine where Catechumens were prepared for Baptism and where the Gospel of Christ was preached to the faithful. From these meetings Christians took home with them the fortitude to live in virtue and to die, if needed, as Martyrs of Christ.

During this period of the Church's history there arose learned and courageous men known to us as the Apologists, that is, defenders of the faith by their writings, setting forth the true explanation of Christian beliefs and practices and refuting the many absurd accusations and calumnies brought against the Church. These writers were providential, since the early Christians were accused of dark crimes and superstitious practices and were looked upon as a sect dangerous to the peace of the State. It is worthy of note that modern anti-Catholic agitators have invented nothing new in their wild, extravagant charges against the Church. The professional calumniator of the true religion is as old as that religion itself.

Some of the early Christian Apologists had the courage to address their writings to the Emperors themselves or to other authorities. Thus St. Justin Martyr wrote two articles in defense of the Catholic religion, one addressed to the Emperor Antoninus Pius, the other to the Roman Senate. (yr. 166) Tertullian, in Northern Africa, which was then Christian, wrote a celebrated Apology (yr. 240) which had much influence among educated pagans.

Diocletian was succeeded by Maxentius, who adopted a policy of fairness and clemency towards the Christians and stopped the persecutions. Wishing to be sole Emperor in the West (Europe and N. Africa), he began war against Constantine, who shared the power with him. Constantine had received from his Christian mother, St. Helena, a training in the principles of the Christian religion, though he had not been baptized. As soon as he heard of the intentions of Maxentius, whose forces were far superior to his, he turned his thoughts to his need of supernatural aid and he prayed to the true God as he had been taught by his mother. Marching one afternoon with his army he saw in the heavens a luminous cross surrounded by the words: BY THIS SIGN YOU SHALL CONQUER. The soldiers under his command also witnessed this phenomenon, though few of them were able to understand its real meaning. It is related that our Divine Lord appeared the following night to Constantine carrying a sign similar to that which had been seen in the sky and commanding him to carry such a banner before his army.

In the battle whch ensued at the Milvian bridge near Rome between the armies of Constantine and Maxentius victory came to the former and the leader of the opposing hosts was drowned. Constantine and his soldiers attributed their success to the Christian banner which was carried before their army. They marched victoriously into the city, giving honor to the Cross, the symbol of Christian faith (yr. 312).

In February of the next year Constantine, together with Lininius the Emperor of the East (Constantinople and the countries of Asia Minor and Greece), signed the celebrated Edict in Milan by which complete peace and liberty of worship were granted to Christians and their goods and places of worship which had been confiscated were restored to them.

With the Edict of Milan a new era began for the Catholic Church. Numerous churches and splendid Basilicas were erected, many of them by Constantine himself. Conversions became more numerous and the laws and social institutions of the state began to feel the benign influence of the religion of Christ.

Who were the Christian Apologists?

How did Constantine win victory over the enemy?

Who was St. Helena?

What was the Edict of Milan?

CALENDAR FOR THIS WEEK.

7 St. Regina.
8 Nativity of Our Lady.
9 St. Peter Claver.
10 St. Nicolas of Tolentino.
11 SS. Protus and Hyacinth.
12 Holy Name of Mary.
13 St. Amatus.

A LESSON

By Nell Laine

Alice Ray, a girl of fourteen, came home from school one afternoon with an expression much lacking in amiability.

"What's wrong, dear," asked her mother, who was busy preparing the dinner.

"Oh, that old Flora Shelby stole my story book. She's a thief and I intend to tell her so," Alice replied angrily.

"No, dear, don't be too impulsive," calmly said Mrs. Ray. "Are you justified in your accusation? What proof have you that Flora has stolen your book?"

"Why, mamma, I saw her with it."

"Could she not have one like yours? Do you suppose yours was the only book of its kind published, or could she not have found it where you probably lost it? Have you asked her about it?"

"Not yet."

"Why, Alice, you'd dare accuse the child of theft without even giving her a chance to defend herself! We should always suspend judgment and give the benefit of the doubt until the person has been proven guilty, even then we should not condemn. We must consider the circumstances which led to their crime; was it wickedness or perhaps some powerful temptation which through their weakness they could not overcome. At all events, let God be their judge."

At this juncture there was a loud ring of the door bell and a child's voice called, "Oh, Alice, is this your story book? I know that you have one like it. I've asked Flora Shelby but she has hers."

"Oh yes, thanks, Ida," replied Alice with tears in her eyes. "Where did you find it?"

"On a shelf in the cloak room."

"Oh, how stupid of me. I remember now that I put it there this morning, and I've been so anxious about it."

"How glad I am" said Alice to her mother "that I did not openly accuse poor Flora. How ashamed must I feel."

"Yes, and in what a contemptible light must you be regarded, and what a sin you have committed against the eighth commandment by your rash judgment. Now let this be a lesson to you, Alice."

Observations on Recent Study-Travel Abroad

(Continued from Page One)

A strenuous campaign was waged to enforce attendance at school up to the age of sixteen, but it was defeated, and the age of fifteen was accepted as a compromise. We see no such school buildings there as we have here in our country, equipped with every imaginary device for physical, technical and cultural training. We see no big playgrounds around the school building. Strangely there are fewer children in school now than there have been for several years. In the first quarter of 1923-24 the figure was 5,137,228. In 1920-21 it was 5,206,-998; and in 1913-14 it was 5,381,497.

The great Imperial Exhibition is now on at Wembley, near London, where Canada has the best display of any of the English colonies. The writer witnessed there what English papers declared to be the greatest civic and religious celebration ever held. It took place in the largest stadium in the world with 120,000 people seated therein. The whole Royal family was present; music was furnished by a band formed from every department of the army and navy in England and her colonies, and totaling 800 members; a surpliced choir of 3,000 people sang; the archbishop of Canterbury not only preached to that immense congregation, but his every word was heard most distinctly by the 120,000.

While our country is torn by religious fanaticism, directed primarily against the Catholic Church, England was never so free from it. There are thousands here who believe that Great Britain is backing anti-Catholic organizations here, but if it be true, she is doing so only because, in her envy, she would gladly see our internal unity broken. The Catholic Church prospers in England, though it has only one member among twenty people. She had 12,000 converts to her credit last year. Vocations to the priesthood are not as numerous as they should be, but the condition is 500% better than it is in the Protestant churches, where ordinations to the ministry are only one-fourth as numerous as deaths in the ranks of the clergy. The Canon of St. Peter's Cathedral (Anglican) stated a few months ago, that the Church of England had lost 3,000,000 communicants in ten years, of whom 300,000 belonged to the diocese of London, and that the Sunday Schools had lost 900,000. Mr. Augustine Birrell has written a new book, in which he says: "It is the external church, the bricks and mortar, the ivy-mantled tower, nestling in the valley hard by the 'Blue Boar,' the chiming of the bells on a Sunday morning as they fall on the ears of men walking in an opposite direction, that appeal to these stalwart sons of the Establishment."

Of course, the reader knows that there is union of Church with the Protestant State in England, and such items as the following are frequently seen in English papers: **"The King has been pleased to approve the appointment** of the Rev. Samuel Kirschbaum Knight, rector of Houghton-le-Spring, to the suffragan bishopric of Jarrow, vacant by the death of Right Rev. and Ven. John Nathaniel Quirk."

In visiting the University of Oxford the Catholic student is impressed deeply by the educational zeal of the Church in pre-Reformation times, and wonders how the pride of England will permit travelers to go home censuring her for confiscation and persecution in the past. The same holds good of Westminster Abbey, the glory of London, where the guides do not hesitate to tell the visitor that it was taken away from the Catholic Church.

A Lie Will Be Refuted Here In Every Issue

(Continued from page one)

from circulation, would never have assigned such reasons as alleged in the above. Moreover, even a forgery should show some verisimilitude. It should, at least be possible for Catholic Cardinals to write as is alleged. But this document surely bears all the indications that it was designed by an enemy, by some person so foreign to Catholic motives, and so clumsy, that he actually puts into the minds of Catholic Cardinals, not the thoughts which they would be likely to think, even under such imaginary circumstances, but the thoughts which he (the forger) thinks. The brazen cynicism of the above is only too apparent.

But we were anxious to find out the whole truth in the matter, and we dispatched to Paris a letter reading as follows:

"OUR SUNDAY VISITOR"
"Huntington, Ind., Apr. 9, '24.
"Rev. Gabriel J. McDarby, Pastor
"The American Church.
"500 Ave. Hoche, Paris, France.
"Rev. and dear Father:

"We are inclosing herewith a clipping from THE GIDEON of April, 1924. This magazine is published by a Protestant Commercial Travelers' Association which distributes Protestant Bibles in hotels.

"You will note that this document, alleged to be a letter 'by the Cardinals to Pope Julius III,' is said to have been found at Fol. B, No. 1088, Vol. 2, Pages 641-650, in the National Library, Paris.

"I sought the opinion of a theologian of St. Louis, especially in regard to the paragraph underlined. He replied: 'As you say, Cardinals may have been bad men sometimes in the long history of the church, but few would be rash enough to say that the Guises of France were fools.'

"Of course, even if you find this in the National Library, this would be no proof of its genuineness, and it was possibly designed by an enemy of the Church. Since we are unable to get any information from our reference works here in this country, would you kindly look the matter up, and let us know the history of this document?

"Sincerely yours,
"ROBERT R. HULL,
"Associate Editor."

Barely more than a month elapsed until we had in our possession Father McDarby's reply, the same reading:

"St. Joseph's Church
50, Avenue Hoche, Paris.
"14 May, 1924.

"Dear Mr. Hull: I enclose you all the correspondence on this biblical question. It seems a very satisfactory reply. In my opinion it should satisfy all except those who draw on their imagination for facts!

"Best wishes. Yours sincerely,
"G. J. McDARBY."

Father McDarby inclosed a letter which he had received from a Mr. C. A. Snowden:

"Seminaire St. Sulpice.
"59 rue Ernest Renan
"Issy les Moulincaur, Seine, May 8th

"Dear Father McDarby: I asked Mr. Brassac, who is interested in all biblical matters from an apologetic standpoint, and who has a reader's ticket for the National, to take the affair of the 'Gideon' in hand.

"This he very kindly did, and is using the result of his investigations for the 'Petite Correspondence' in, I think, the 'Revue Francaise.'

"This is what he has given me:—

"'We have made a very careful and minute research in the 'Departement des imprimes' at the National Library of Paris.

"'The Section Folio B. No. 1088, certainly exists in the modern catalogue, but refers to a "Vesperale Romanum cum psalterio ex antiphonali romano, editio prima, Mechliniae, 1854."

"'In fact the whole section contains 464 pages in the first part, and 52 pages in the second.

"'Moreover, owing to the research of one of the librarians, kindly undertaken on our behalf, we are able to affirm that the reference is equally inexact in the catalogue of what is called "the Bibliotheque du Roi"—that is to say, in an older catalogue.

"'Again, Section Fol. B, No. 1088, does not exist in the manuscript department!

"'One can only suppose that the accusation of the "Gideon" is due to the perfervid imagination of its authors.'

"This, I think, ought to satisfy the 'Gideon.'

"I am very glad to have been able to be of use.

"Yours sincerely,
"C. A. SNOWDEN."

The article in **"The Gideon"** having been proved not to exist in the National Library of Paris, we will let our readers draw their own conclusions as to the motive of the person who composed the forgery. If they say "malice" they will not be far wrong. Yet, it is upon such concoctions that the enemies of the Catholic Church depend to "prove" their charges against Her.

This "Rome and the Bible" lie is only a part of the famous **"Letter of the Three Bishops"** forgery, we have since learned. Mr. F. W. Lewis exposed it several years ago in England. His article is found in No. 27 of the C. T. S. Publications series. The document was written as a satire about 1550 by Peter Paul Vigerio, an apostate Catholic. The "Protestant Alliance" has fixed it up in a new dress.

A Serious Inquiry About the One True Church

(Continued from page one)

who would break it to them? When they should groan in their bondage, and being "children of wrath," stand in need of a second birth to become the children of God, and heirs of Heaven, who would dispense to them the regenerating mystery? Christ must necessarily have designed that the Apostles should have successors in the work of the ministry, for otherwise his purpose and intention could not be accomplished beyond the term of their lives. If they were to have successors, then, to the Apostles and to their successors, the promise of divine aid and co-operation was given, as well as the commission to teach all nations and to baptize them. The duty of teaching and baptizing was not destined to terminate with the lives of the Apostles, and therefore neither was the consoling assurance of divine assistance limited to them, but given as a perpetual prerogative to the Church. When Christ said, "behold I am with you all days, even to the consummation of the world," he addressed the Apostolic body, the teaching tribunal in his Church, whose ministry was designed for the conversion, instruction and salvation of all men of every generation and age.

Nay, we find that the Apostles knew that their body was destined to receive accessions, and to be not only increased, but perpetuated. After the ascension of their Divine Master, they soon selected another member to supply the place of the fallen Judas, and no one will pretend that Matthias had not a part in the Divine assurances which had been given to the others. Paul, Timothy and Titus were soon found engaged in the same ministry. When the Apostles gave testimony to the doctrines of Christ by their martyrdom, they left others after them to supply their place. The Gospel was still preached, and the ordinances of Christ were still administered. Those who discharged the pastoral office, still needed the assistance of Jesus Christ, and amid persecutions and tribulations of every kind, amid the difficulties and obstacles which they encountered, amid dangers from false brethren and the seductions of error, and the assaults of the gates of Hell, they have sustained their courage by looking ever to that divine promise, "Behold I am with you all days, till the consummation of the world."

In conjunction with the scripture proofs, which we have already considered, we should also reflect upon the declaration of the Apostle, that those only had a right to preach who were sent, "how can they preach unless they be sent?" (Rom. x. 15.) and that no person had a right to exercise the functions of the Apostolic ministry, "unless called to this by God, as Aaron was," (Heb. v. 4.) and invested with the character of minister, or ambassador of God, by "the imposition of hands," as was done by the Apostles, when they wished to set aside worthy men for the work of the ministry. (Acts, xiii. 3.)

In thus, by solemn ceremonies and sacramental ordination, introducing others into the sacred hierarchy, which Christ had established for "the building up of his mystic body, the Church," the Apostles, no doubt, were complying with the commands and injunctions of their Divine Master. And this fact clearly manifests, that among the Christian people, there was always to exist a body of men invested with a sacred character, and possessing spiritual prerogatives and powers delegated by Christ, to which no man could pretend who had not "entered by the door," and been properly ordained.

The perpetuation of the ministry, by means of a divinely instituted ceremonial for conferring the sacred character of minister of Christ in its various grades, is called **Apostolical succession,** and is justly regarded as one of the marks of the Church of Christ. For if the ministry were really perpetuated, and perpetuated by a particular ceremonial, as **in fact** appears in the sacred scriptures, from the proceedings of the Apostles themselves, when associating others with them, to aid "in feeding the flock and in ruling the Church of God," there must have been a gradual formation of **a chain of succession,** as time marched onward in its progress, and those who at any given epoch, held the end of this chain, could say, "we are the ministers of Christ, and the lawfully appointed **'dispensers of his mysteries,'** for behold, we are united with Christ, by this unbroken chain of succession in the Christian ministry."

(To be continued)

THE REASONABLENESS OF CHRISTIAN FAITH IS SHOWN.

(Continued from Page One)

whereas the martyrs, from the world's standpoint, had everything to lose and nothing to gain from their fortitude; they—many of them no more than poor little children—suffered themselves to be smeared with pitch and set alight, to be flung into boiling cauldrons, to be torn to pieces by the beasts of the amphitheatre, and all this amidst the execrations of the crowd who cursed their obstinacy and promised them every reward, if they would but yield. All their strength came from the one thought, the one Image of their Crucified Saviour Whom they loved with an impassioned love. But how, without the inspiration of God, could that same Thought have "entered into myriads of men, women, and children of all ranks, especially the lower, and have had the power to wean them from their indulgences and sins, and to nerve them against the most cruel tortures, and to last in vigour as a sustaining influence for seven or eight generations, till . . . . . it broke the obstinancy of the strongest and wisest government which the world has ever seen?"

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WHY DO I BELIEVE IN CHRISTIANITY, CATHOLICITY, THE BIBLE AND THE VIRGIN BIRTH?

(Continued from page one)

Our Lord. The Prophets foretold Him. The Precursor pointed him out. Holy Simeon saw Him with his eyes and held Him in his arms, for a brief moment. The Apostles proclaimed Him throughout the world. And God gave to each one of all these a heroic sanctity proportioned to his dignity. But what was their dignity to that of the Mother of God, the new Eve, the true Mother of all men? By knowing her, I know Him. He has a Mother and He is true man. She is the Mother of God and He is true God. She is the Mother of God, of that One Person who is God, and in Him there is only one Person, and that Divine. Let Arius and Eutyches and Nestorius and their Modernist disciples quibble about His divinity, humanity and Person. But I know Him by knowing that Mary is the Mother of God, and I know too that she is the Mother of men and my Mother. I loved to learn to lisp her name with those of Jesus and Joseph at my mother's knee, and my hope is to gasp Jesus, Mary, and Joseph with my dying breath. The command of the Church to believe in her as the ever Virgin Mother of My Lord, to me is a yoke that is sweet. From Nazareth and Bethlehem, to Calvary, in all that she said and did, and in all that she did not say or do, and especially in her standing erect at the foot of her Son's cross, did she not show herself Blessed among women and full of grace, full of all sanctity proportioned to her supreme dignity as the ever Virgin Mother of God?"

(To be continued)

THERE ARE TRUTHS IN TRADITION AND THERE ARE FUNDAMENTALS.

(Continued from Page One)

God's fatherhood, of the brotherhood of man. Our store of exegetical knowledge has been vastly enriched. We have penetrated many of those truths of religion that were mysteries to our fathers. There are still fundamentals revealed by God which man cannot understand which man dare not question.

This means that there are certain principles—dogmas as they are properly called—in all the relations of man to his fellowman, and in the relations of man to his Creator, which are fundamental, and which are absolutely and immutably true. We cannot progress beyond them any more than we can change them. There is virtue in "modernism" if it has truths that have been revealed to us. There is also virtue in "fundamentalism" if it means that there are fundamental truths which are no less true today than they were true in the days that man first learned them, whether he learned them by the light of reason or revelation.

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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Was a riot started at Notre Dame, Ind., by one thousand Catholic students? This acquaintance before referred to says that the students tore up the American flag and trampled it in the gutter.

We suppose what is referred to is the incident of May 17, 1924, when Klansmen and some of the Notre Dame students clashed at South Bend, Ind. The city authorities of South Bend, knowing the tense feeling which prevailed there, had asked the Ku Klux Klan to call off its proposed parade on this day, but the Klan did not take kindly to the suggestion. During the day the masked and hooded klansmen appeared in town, assumed the places of the regular traffic officers, and began to take charge of things. Some of the students gathered and unmasked these klansmen. Klan headquarters was also stormed with potatoes and stale fruit. Many of the Klansmen were carrying concealed weapons, which were found on their persons. They seem to have come ready and looking for trouble. Further possible clashes between the students and klansmen were prevented by a hard rain in the evening of that day.

The alleged flag desecration is only an embellishment of perfervid minds which, in their pipe-dreams, take every rebuff to the Klan as "an outrage of the flag."

The local South Bend paper, the *South Bend News-Times*, carried an editorial entitled "God Rains" on the following day, from which we quote: "Will the outstanding men in this community make clear to foreign agitation and to irresponsible discontent, probably inspired by private profit, that never again will South Bend depend upon a thunder shower to protect it from death, destruction, and devastation?"

Are the Knights of Columbus known as "Macs" in New York? This acquaintance says that M-A-C means "Make America Catholic."

Maybe our New York K. of C. subscribers can tell us. We remember reading where some would-be witty anti-Catholic fellow started the story that the Knights hail each other across the street, saying "Hello, Mac." Our judgment is that the fellow's imagination was being greatly overworked.

Does the Church ever permit the retaining of virginity in marriage?

There would certainly be no objection if the two parties concerned were quite willing that it should be so, and took the proper precaution to live as brother and sister. However, it is hardly a practical case, because why should they get married, if they wished each to observe the higher life of virginity?

Can a priest, who feels that he has made a mistake in his vocation, be released from his vows, and become a practical layman? In my opinion, it is far better to release a priest than it would be to force him to remain after he is certain that he has made a mistake.

It is very unusual, in fact, it is almost an unheard of thing for the Church to dispense a priest from his vows.

The course of preparation embraces ten or twelve years, during which time the candidate is free to change his mind at any time. Before he receives subdeaconship, he is reminded that he is still free, and that he must go ahead only if he has sufficiently deliberated concerning the matter. He is told that after receiving subdeaconship, he must observe celibacy. With the help of the grace of God, any priest can be satisfied and even happy in his calling, if he will only co-operate.

I am told that Mary Pickford was married twice by a priest, and is still regarded as a practical Catholic; also that she had donated a large sum of money for the privilege. What is your answer?

Our answer is that Mary Pickford was not married to Douglas Fairbanks by a priest, and that she is not allowed to receive the Sacraments of the Catholic Church; that her fortune, no matter how vast, could not obtain for her the privilege of receiving the Sacraments while she pretends to be wedded following a divorce which the Church did not recognize.

How answer the argument of my neighbor who insists that the Baptist Church was older than the Catholic because St. John the Baptist lived before the Apostles?

Regardless of the extravagant claims of the Baptist Church, history proves that this denomination had its beginning centuries after the time of Christ. W. H. Lyon in "A Study of the Sects" says: "It was in Holland that the English Independents or Brownists, first came into contact with the Anabaptist doctrines; and one of their ministers in Amsterdam, the Rev. John Smyth, became a convert to them, and formed a new Church, part of which came to London in 1612. The early history of the sect is uncertain, but it is known that the Church existed in 1633, and from that time adherents multiplied fast." Hergenroether says: "The Baptists originated in England about the year 1608, and independent of the Mennonites of Germany and Holland. They obtained some prominence after the year 1688." Other historians print these and similar statements about the Baptists. False claims, no matter how extravagant or seriously proposed can never establish historical truth.

Suppose that John the Baptist had founded the Baptist Church. No man has a right to found a Church. The Church would be no more divine than Smyth's or Luther's or any of the other "reformers." St. John the Baptist, a relative of Our Lord, took pains to turn his own disciples from himself that they might attach themselves to the Saviour for he said that he was not worthy to unlatch the shoe of "Him Who was to come."

What becomes of the prayers, masses and other good works which are offered for souls that are already in Heaven or Hell?

They are not lost but remain in the spiritual treasury of the Church. It is upon this spiritual treasury that the Church draws when granting indulgences.

Nurse, It is quite proper to enter. You need not mention the past.

GASOLINE COST CUT TO 10 CENTS

SIOUX FALLS, S. Dak.—The Western Specialty Company of this city announces the perfection of an amazing device which is enabling car owners all over the country to cut down gasoline consumption of any auto from one-third to one-half and at the same time remove every particle of carbon. When the device is attached, many auto owners say they get as high as 40 miles on a gallon of gasoline; power and pep are increased tremendously and spark plug difficulties are eliminated.

This inexpensive little device is entirely automatic and self-regulating and can be easily attached by anyone in a few minutes without tapping or drilling.

The management of the company states that in order to introduce this startling new invention they are willing to send a sample at their own risk to one car owner in each town who can show it to neighbors and handle the big volume of business which will be built up wherever it is shown.

Just send your name and address to the Western Specialty Co., 1521 Lacotah Bldg., Sioux Falls, S. Dak., and get their free sample offer.—Adv.

We are not urging you to buy candy, but when you do, purchase Aurentz's chocolates and help the Missions. See advertisement on this page.

Anyone knowing the whereabouts of either Mary, Annie or Minnie Kober, placed in St. Joseph's Orphanage, Richmond, Va., Sept., 1899, and afterwards adopted by different parties, will do a great favor by communicating with their brother, John Kober, 1439 Fort Avenue, Lynchburg, Virginia.

After Dinner Story

THE GOVERNOR DECIDES

By Elizabeth C. Sims

In memory of March 11, 1922, this story is reverently dedicated to the Rev. W. F. C.

The governor paused in his walk and looked out of the office window down on the snow-covered grounds of the capitol.

"But Frank, I don't want to be nominated for re-election. My wife wants to go back to our home and live in retirement."

"Why man, you're the only hope the party has; and you're a big hope. Everyone likes you and you'll be elected by a large majority, not to speak of being nominated almost unanimously."

Governor Hanson sat down. He realized all this; yet he did not see his way clear to run for the nomination. His friend, his only very close political friend, had come to try to persuade him to declare his candidacy for nomination to save the party from ruin.

"Well, Frank, there is only one thing I can do. I must ask the little woman. You know her so well and you can realize what two more years of this city life will mean to her."

"You mean to reconsider your decision?"

"Yes."

"Put it there, old man," said Frank Snyder, extending his hand, "We'll beat them yet."

"Come out to dinner with me. Jean is always expecting me to ask someone and she often wonders why I don't bring you. I never told her you stopped coming to see me after I decided not to run again."

The Governor got his coat and his friend helped him to put it on. Then taking his hat he led the way out through an office crowded with workers, calling a pleasant "Goodnight" to everyone, even the office boy who held the door open. In the corridor sat a newspaper reporter. He sprang up as the door closed.

"Governor, we wish to know if your decision is final with regard to nomination for the election."

The Governor turned.

"My decision is not final." Immediately a note book and pencil came into view. "I shall decide this evening finally," went on the Governor. "I have reconsidered. You may have an interview with me soon if you care about coming out to my home to dinner. You know I have a warm spot in my heart for reporters." The young man flushed and started to decline.

"No," insisted the Governor. "You must come. I'll give you some information worth having before eight-thirty. Will that do?" Would it do? Superbly. The Governor's hospitality was well-known among newspaper men. Many times he had invited them to lunch and he would always give an interview. Some said that he had been a newspaper reporter in his youth and that he had learned this kindness in the school of hard knocks. But nevertheless dinner with the Governor was a privilege not to be despised and so after modest protestations the reporter accepted with alacrity.

The three men were warmly welcomed by the Governor's wife. She was a beautiful woman: tall, somewhat heavy, with white hair and deep brown eyes that held a sad questioning look as she took the hand of her husband's younger guest. The reporter was small and almost delicately built. His face was smooth and his cheeks pink. His dark hair was brushed back and he wore tortoise-shelled glasses. Altogether he was a nice-looking well-groomed lad.

The Governor was tall and slim; but very gracefully so. It was his nature. His figure was symmetrical; he was small-boned and daintily made and yet he was a man in every sense of the word. As he sat in the glow of the electric lights the reporter could not help noticing the high forehead, grayblack hair, very lovely dark eyes, thin delicate, aristocratic nose, and firm lips and chin. He was a leader among men. Yet there was something indefinably old-fashioned about him. Had the lights suddenly been turned out and the whole scene changed to Revolutionary times, the Governor in black velvet knee-breeches and coat, silk waist coat with lace at his wrists and neck, and a powdered wig would have made an ideal signer of the Constitution.

Now his companion was an entirely different type,—short, inclined toward obesity, with a red face, and red hair,—a good-natured, materialistic, modern politician.

"Jean," began the Governor, "I want to ask your advice. Shall I run for reelection?"

Mrs. Hanson looked up.

"I thought you had decided—" she started.

"So he had," interrupted Frank Snyder, "but you see, Mrs. Hanson, he's our only hope. The Assembly is bound to be defeated and Eddie will be able to hold the party together."

"Well it's a big affair to be decided offhand. You know I don't like the capital city at all. I want to go back to Sunset Bend, our new home." She seemed to have forgotten the newspaper man. "You remember Edward Junior. Well I wanted to take a little dark-haired boy to rear and to give him a little of what I would have given my own son." The reporter pricked up his ears.

"You forget, my dear, that Frank never heard of our Edward," said the Governor.

"Oh, yes, I remember now; I was forgetting. We had a son once. He was named for his father but he died. Just twenty-one years ago there was a dreadful railroad accident. We were in it and were two of the four who escaped death. Our baby two years old was killed."

After this there was little talk beyond Mrs. Hanson's assent to the Governor's running again but when dinner was over and the reporter had gathered some more notes he sought the Governor alone.

"May I make public the story of your son?" he asked.

The Governor thought for a minute.

"There is no reason for secrecy in the matter and there is a story there for you."

With many thanks the young man left. The next morning a full page story was run telling of Governor Hanson's decision to run again, of his life, and especially of the sad story connected with the wreck.

Five days later a letter in quaint English reached the Governor. It read:

"Monsieur:

We have read the journal where it is told of your little one which you lost in a railroad accident. We live near the railroad track then. After the wreck we pick up a small baby boy uninjured. He had black hair and gray eyes and wore a lawn dress. He grew up with us and he thought he was our son. We thought his parents were killed in that terrible wreck. We love him very much. He grow up tall and thin and very beautiful almost like a saint and we train him French and he speak French nearly always. He love us and we love him oh, so much and now he study to be a priest. He will be ordained in March. We can tell you so much more if you come to see us, Monsieur.

"Respectfully,
"Pierre and Leonine Dupre."

The Governor seized a telephone.

"Jean," he said, after he had got his connections, "I can't be home for dinner and maybe not for several days, Don't worry. Yes my bag's here, packed. Goodbye dear. Business in another city. Yes, Goodbye."

The next day Governor Hanson arrived at the French couple's home. As he entered the man looked at him.

"Oh, I know he is your son, Monsieur. He resemble you very, very much," and he bowed his head in his hands. After a while he looked up. "When we saw your story in the paper we wonder what to do. We do not wish to tell you but we feel we must so we ask Pere La Plante and he say 'It is your sacred duty to tell those whom you think are his parents.'"

"How do you know that he is my son?" demanded the Governor. "I have no proof; have you?"

"Ah, yes, Monsieur. We saved the little dress he wore here and across the neck in back is the name, 'Edward Hanson Jr.' Get the dress, please, Leonine." The lady got the dress and together they explained at length how they found the child and, being unable either to read or speak English they were unaware of its parentage; how they raised it as a French child which indeed the boy resembled and how at last at his earnest request they had sent him to the seminary.

The Governor sat pensive.

"It is now the twentieth of February," he said after a long time. "One month from today I shall tell you of my intention of admitting him to be my son or not. However I shall tell my wife and on her part she may do as she wishes."

"We love the boy as much as if he were our own child," said Mrs. Dupre. "Nevertheless if he is your son we are only happy to surrender him to you. However if neither you nor your wife wish to claim him this shall be his home and we his parents as formerly."

The strain was telling on the Governor. He was getting restless so he bade "Goodbye" to the Dupres and left.

True to his word he told his wife. She was much more practical than he and immediately she set out for the seminary accompanied by the French couple.

It was a nervous lady who sat in the reception room twisting her gloves in her fingers as she awaited the entrance of him whom she supposed to be her son.

There was a light foot-fall on the stairs outside and a low laugh and the door opened and Mrs. Hanson found herself facing the exact image of her husband although many years younger.

At her request he was not to be told anything of the discovery until the Governor would declare his intention.

"It will save him from the embarrassment of a perplexing situation now and probably from heart aches later on," she explained.

But it took all of her self-control to keep from throwing her arms around his slim boyish figure; but she was simply introduced as a non-Catholic friend and by inquiring as such she found out many things.

"You know I shall be ordained in less than a month, Mrs. Hanson. May I send you an invitation? We are allowed to send a number but I have no one to send mine to except to mother and father and a few of the boys I knew at High School." He smiled a glorious, boyish smile as he looked at the Frenchman and his wife and Mrs. Hanson's heart was beginning to feel that some day it might break for lack of love of her child.

By the help of most tactful questioning she learned all the things which the young deacon would need for ordination.

"However," he said, "if we don't have our own vestments there are a number here at college that we may use." But Mrs. Hanson made a vow that the lovliest set of vestments that the city could produce would be worn by Father Francis Dupre. Almost girlishly she thought of how she would have felt if she had been obliged to have been married in a borrowed dress. These vestments, it seemed, were to be violet because of the Lenten season and she listened intently while he described the scene. In several all-embracing side glances she came to the conclusion that another of those long black things (she didn't know the technical name for it) which he was wearing would not come amiss. She caught herself smiling several times at her plans for her son who as yet was unaware of his relationship. When the time came to leave she pressed his hand softly.

"You must pray for me and my husband," she said. "Though we are not Catholics we do believe in the efficacy of prayer and right now we are very worried."

Somehow Francis Dupre felt strangely drawn to Mrs. Hanson so he promised to pray for her and her husband.

"And you will still accept my invitation?"

"Please send it and I shall certainly be there."

Once outside the seminary she turned to her companions.

"You heard what he said about the ordination?" she asked.

"Yes," replied Pierre. "We have been saving for years for that. We have enough money to get him a very beautiful set of vestments if you will allow it."

"You forget that you are his parents as yet. I was going to ask for the privilege of giving them to him but I think we can fix it up. Do you know where these things can be bought?"

Pierre did know and Mrs. Hanson directed her car there. On the way she explained her plan.

"You see I have lots of money. My husband and I are very wealthy. Just after Easter I was going to give a reception which would cost hundreds of dollars. I shall sacrifice that pleasure and instead get the things for my son. I don't have to give up the party. I can do both but you know it's nice to sacrifice something for one whom you love. Don't you think so? Now I should like to know what else he needs besides those things he is to be ordained in."

By this time they were at the supply house and before they entered Mrs. Hanson inspected the window.

"I want you to get your violet set here," she said. "And don't worry about money. It will not be my gift to him;" (her voice softened noticeably on the word) "but a little gift to you for your kindness to him."

When they entered Mrs. Hanson asked to see the most beautiful vestments of all colors in the house. Presently they were shown and a violet set duly chosen. An alb, amice, and cincture were chosen to go with it and then Mrs. Hanson made an astonishing statement.

"These are to be tied up separately and I want these" (she indicated the vestments in the four other colors which they had thought handsome) "to be sent to the same person at the same address. But don't wrap them

(Continued on page four)

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SPECIAL ANNOUNCEMENT
To Readers of Our Sunday Visitor!

A. C. Aurentz, of Fort Wayne, Ind., has been in the candy manufacturing business for the past thirty-three years. During that time he has devoted his energies to the manufacture of candy, the reputation of his products being unique in candy circles. From all parts of the United States, and even from Canada and Europe, lovers of all that is good and best in candy, individually order Aurentz's by mail.

In a one pound box of Aurentz's Chocolates will be found a varied assortment **of twenty or more** different delicious varieties, **Caramels, Nougats, Nut Meats, Hand Rolled Creams, Opera Creams, Marshmallows, etc., all hand dipped in Hershey's wonderful Milk Chocolate Coating.** We know you will not only enjoy these chocolates, but will say, with the rest of our customers, that a box of Aurentz's contains the finest and largest assortment of the best candy made.

For two reasons Mr. Aurentz wishes to send to all readers of Our Sunday Visitor a box of his candy packed in **one, two, three or five pound packages at the rate of one dollar per pound,** all parcel post and insurance charges prepaid: (1) to introduce his chocolates to those who have never eaten them, and (2) to do all he can towards aiding Catholic Charities. His idea has been sanctioned by Monsignor Noll, and his intention is to give to two forms of Home Missions one-half the yearly net profits of his business. At the end of each year, or oftener, this money will be disbursed through Our Sunday Visitor.

For every pound of candy ordered, you will receive absolutely full value for your money, and in addition you will have the pleasure of knowing that you are aiding the good causes referred to.

Address All Orders To
A. C. Aurentz
921 Barr St.
Fort Wayne, Indiana.
enclosing one dollar for each pound wanted, and we shall fill and mail your order the same day it is received. The coupon is for your convenience.

A. C. AURENTZ, 921 Barr Street, Fort Wayne, Indiana.
Enclosed please find $..........for.......box— Aurentz Chocolates.
Name ....
Address ....
City.......... State..........
Please write plainly—O. S. V., Sept. 14, 1924

OUR SUNDAY VISITOR

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For advertising rates address the OUR SUNDAY VISITOR office.

HUNTINGTON, INDIANA, SEPTEMBER 14, 1924

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV late Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

Read the Announcement of A. C. Aurentz on Page Three.

He proposes to help support our Catechist School in a very unique manner

A candy manufacturer, who has a national reputation, especially for the excellent quality of his milk chocolates, has made us a most attractive offer, and it will rest with our readers to render the favor profitable for *two great mission causes*: (1) for the *training and support of the Catechists*, who will be housed in the new Training School here at Huntington, and (2) for the *assistance of poor boys, who wish to become priests*, but who have not the means to pursue their studies. The Candy manufacturer is *A. C. Aurentz, of Fort Wayne, Ind.* He will send to any reader of OUR SUNDAY VISITOR in the United States *a full pound box of exquisite Chocolates*, each box containing about 18 or 20 varieties, and all hand-dipped, *for $1.00 postpaid.* In other words the package will be sent by *parcel post* and delivered *to the reader's door* for $1.00; and Aurentz assures us that the $1.00 box contains *$1.50 value.*

How are the two Mission enterprises benefitted, do you say? Well, Aurentz promises to give from 50 to 75% of whatever profit there is to the manufacturer to these two works. Read his advertisement on page three; then while you are thinking about it, send in a trial order.

We are not advocating the eating of more candy, but we are asking those who do eat it, or who buy it for their sweethearts or their daughters, *to give Aurentz's a trial*, and, if they be more than satisfied, to continue patronizing his goods, so that the two religious works will be aided while they eat.

It will not require much profit from each box sold to produce a neat sum of money if all our readers, who like good candy, would send for Aurentz's, and if they would recommend it to others.

While Aurentz would be willing to sell to you through some dealer in your city or town, we would not get as much profit therefrom, and it would be even less convenient for you, because you would have to go after it and carry it home. By the mail way you pay no more, and the box of sweets is brought to your house.

Other manufacturers, other men of means generally, should, like Mr. Aurentz, make their money do good *while they live.*

IT WILL BE READY SOON.

Several receptions of ladies into the Society of Missionary Catechists have already been held, in Chicago, and Gary, Indiana, but the next one will take place in the new Training School chapel here at Huntington, Ind.

We expect to occupy the new building in October, and young ladies who have been thinking about joining our semi-religious Community should make up their minds quickly and become charter members in our new School. Of course, they must have the right "stuff" in them. We doubt if there be any Novitiate and School so beautifully situated as ours is; and the building itself, of fine Mission architecture, is a beauty.

You have already read how you can help support this Institution, as well as workers in the mission field, by buying candy. Aurentz's advertisement appears on page three. Be sure to read it.

A WORD TO OUR DEBTORS.

All those who receive a bundle of OUR SUNDAY VISITOR for distribution, and who are somewhat in arrears with their payments, will accommodate us greatly by sending us a check. We are not only erecting a new building for our printing plant, but are contracting a considerable debt by the building of the Catechist School now nearing completion here. A California gentleman gave us a good start, but OUR SUNDAY VISITOR must stand the balance.

There is only a slim margin of profit on everything we sell, and it helps greatly when we receive payment promptly for our goods, because then we are not forced to borrow.

The American Legion Memorial Committee is advocating the establishment of parkways through the country, and will soon call a meeting of representative citizens in Washington to establish a Memorial Parkway Association.

The movement is a good one, not only because it signally honors the boys who died for their country during the late war, but because it will tend to replace the timber which is fast disappearing in our country.

∴ OBJECTS COMMENDED TO YOUR CHARITY ∴

The following amounts were contributed to the different funds from Aug. 27th to Sept. 3rd:

For Our Sunday Visitor Building Fund	$ 50 00
For Training and Supporting Catechists	16 00
For Literature Propaganda in Needy Places	
For Missions—Home and Foreign	
For Training Priests	
Order of St. Veronica—Members	5258

An Itemized List of Contributions Follows:

$30.00—Cincinnati, O. $10.00—Salem, Mass.; Leavenworth, Kan.; Cleveland, O. $5.00—Middletown, O. $1.00—Portage, Pa.

Amounts under $1.00 not listed for want of space.

Building Fund—Last Report—$50.00

Readers Speak to Readers

Rock Castle, Va., Aug. 25, '24.

My dear Monsignor Noll:

How many of your readers, think you, are aware that back in the upper stretches of the James River, in Powhatan County, Virginia, there is being carried on a work for the salvation of souls and training of the colored youth of the country that has few if any peers in the numerous establishments gathered under the auspices of Holy Church, functioning for an ideal; and that ideal established on a rock of self-abnegation rarely found in this day and generation among either the rich or the poor.

St. Emma's Industrial and Agricultural Institute reflects a divinely inspired trusteeship of great wealth that is uncommon, for in its inception it brought down on the devoted heads of the founders the ridicule and condemnation of neighbors, who later came to know the purpose, then to praise, and largely without understanding the ideal back of it all.

Primarily, this school is to educate the colored boys of the south in academic grades corresponding to the junior high school of the country, but of equal if not greater importance is the fact that they are at the same time taught one of a dozen trades, which the student himself nominates a preference to follow.

Imagine if you can the ideal that prompts this wonderful woman to make it possible for a boy to get an education and a trade at a cost to him of 6 2-3 cents per day. Less then seven cents provides the monetary consideration each day that the student is obligated to pay. In round figures he is permitted to pay two dollars per month, for board, clothes, bedding, books, trade tools, musical instruments, indeed all or any factor that enters into his education.

The capacity of the school this year will be increased to 180 students, with an ultimate 250 as the maximum that is in contemplation for the total student body.

An innovation this year under the new Director, is a policy that will have a far-reaching effect in a national sense in our country, for it is nothing more nor less than a practical application of the slogan "back to the farm." All students that enter the institute this year agree to spend the first year assigned to the agricultural department, after which they may follow any trade selected.

Personal contact by the Director with more than fifty of the leading college presidents during the past winter confirmed the belief that our young people of today are heedless, hence ignorant, many of them of the fruits of the earth, the manner foodstuffs are raised, what is necessary to determine the fertility of seed, the preparation of the soil, cultivating same, harvesting the grown crops, and each and every element that should be known as a matter of course by every good citizen.

While the majority of the students who enter are non-Catholics, the record of baptisms and first Holy Communions among them in the past, makes a glorious page in church history of our country. More about it if you are interested.

THOS. J. DONOVAN.

Fairfax St. R. F. D. 3
Asheville, N. C.

Dear Monsignor:—

I could not close my eyes tonight with a clean conscience without first entreating Jesus and His Most Chaste Mother to grant that the appeal of "J. M. H." of Marlton, N. J., regarding "the law enforcement prohibiting the loathsome and damnable costuming of bathers on the beaches all over America," may be hearkened to and heeded! This above-mentioned letter was published in O. S. V. of August 10th, and I hasten to "second J. M. H.'s" motion. Surely there must be some way of defending our outraged Redeemer and His millions of innocent children and decent adults from the contaminating public sights which daily repulse us with horror and disgust. The terrible orgy of open lust and immodesty goes on. Satan exults and thousands of God-fearing Christian Catholic parents and guardians of the young are praying our Blessed Mary Immaculate to save the children, girls, and lads (especially females) that are daily becoming more attracted and led astray by the immoral bathing beach and its filthy nudeness, the horrid dance halls, the naked "Beauty Contests"—God help us!—the "Nita Naldi" and "Pola Negri" Motion pictures, the "Elinor Glynn" and "Carrie Catts" literature. O! the pity of it all.

EVA PLAMANDON-BOYD.

Dear Father Noll:

Can't you, through OUR SUNDAY VISITOR, wake up our Catholics to give a stranger in their midst a little friendly greeting?

I have lived for two years in a middle western city where there is a very fine Catholic church. I go to Mass every Sunday; I had my baby baptised there; and yet the Pastor nor any of the ladies of the parish have ever called on me, or given me a "Good Morning" at the church door.

When one is among entire strangers, he feels very lonely and would so appreciate a wee bit of welcome from his fellow-Catholics. In this respect we can learn much from the other churches, as they are ever ready to greet a stranger.

Since there are many who feel as I do, I hope that our Catholics will read this and try to notice strangers in their midst.

MRS. A. J.

Suisun, Calif. June 24, '24

Dear Fr. Noll:

Hearing, not long ago, of the conversion of an unfaithful member of the Church who became a model in his parish through the making of the nine Fridays, it has occurred to me what a vast amount of good could be accomplished if only all practical Catholics took an interest in one of the works dearest to the Sacred Heart of Our Lord, the conversion of sinners.

There is hardly a Catholic but could find time to bring about one conversion, and what if the converted one would in turn bring about the conversion of another! Yet it is all possible—even easy. Why not do it?

Sincerely yours,
A. J. FURTADO.

HON. JOHN. W. DAVIS

Williamsport, Pa.,
Aug. 28, 1924.

Davis' fine tribute to the Maryland Catholics in acknowledgement of a great and important historical fact, is the very finest in strength and character ever before seen in a similar document. His splendid, forceful, and significant utterance on religious freedom reads in part as follows: "No disaster that the mind can picture equals in its hideous possibilities the coming in this country of a separation of its citizenship into discordant groups along racial or religious lines. Nothing would so utterly destroy our happiness and security at home and our dignity and influence abroad. LET IT BE SAID TO THE IMMORTAL GLORY OF THOSE WHO FOUNDED THE PROVINCE OF MARYLAND THAT RELIGIOUS FREEDOM ON THIS SIDE OF THE WATER BEGAN WITH THE TOLERATION ACT WHICH THEY ADOPTED IN 1649. [1634 was the year]. This toleration runs not only to the creed professed by the majority but to every creed, no matter how numerous or how few its adherents. It is the solemn duty of every believer in American institutions to oppose any challenge of this sacred doctrine, ORGANIZED OR UNORGANIZED, UNDER WHATEVER NAME OR IN WHATEVER CHARACTER IT MAY APPEAR. No selection to be made by me will be dictated, inspired or influenced by race or creed of the applicant."

CHARLES CUMMINGS.

Linden, N. J. June 16, 1924.

Dear Rev. Father:

Wish to inform you that we subscribe for 150 copies of O. S. V. weekly and realize nearly 5c a copy on them. They are sold before and after Mass. For the benefit of OUR SCHOOL BUILDING FUND.

Sincerely yours in Christ,
JOSEPH V. GABRICK.
P. O. Box 124.

I take this opportunity to tell you how much I love you for all the good you do to all our people, Catholic and not. May God bless you! and may our rich or wealthy Catholic Brothers in the U. S. help you efficiently. I pray for your success.

Rev. T. M. OLLBIN.

WHY DO I BELIEVE IN CHRISTIANITY, CATHOLICITY, THE BIBLE AND THE VIRGIN BIRTH?

(Continued from page one)

preceded by numerous Holy Doctors and was followed by more numerous others in the defence of Mary's perpetual Virginity. The purpose of that attack by Helvidius was to undermine the reasons for the greater perfection of celibacy for the clergy and the religious. These reasons are thus expressed by St. Jerome: "Christ a Virgin, Mary a Virgin dedicated the beginnings of virginity for both sexes. The Apostles either were virgins or after marriage they led lives of continence. As bishops, priests, deacons, there are selected either virgins, or those who have lost their wives, or at least those who after ordination to the priesthood are perpetually continent."

About the year 250 Origen wrote against Celsus who untroduced a Jew insulting Jesus as the adulterous son of Mary. Origen asks: "Is it reasonable to suppose that He who dared to do so much for the human race in order that they might depart from evil and regulate their conduct in a manner pleasing to the Creator of the world, should not have had a miraculous birth, but one that was the most vile and disgraceful?" Celsus had made the Jew quote St. Matthew. Origen asks why that Jew had not cited Isaias quoted by St. Matthew, and himself explains the prophecy. He shows from a parallel passage in Deuteronomy XXII, that the Septuagint translators of Isaias who were not ignorant of Hebrew had rightly translated Almâ by virgin. He asks how there would be any sign or miracle in a birth from a mere young woman not a virgin, and he also asks, to whom else the name Emanuel, or God with us, applied if not to the Messias. Moreover Origen stresses the practical morality of the Apostles and the early Christian Fathers who died for the truth, and asks how could such men conspire to deceive. St. Jerome calls Ignatius, Polycarp, Justin and Irenaeus not only apostolic, but also eloquent men. The manly eloquence of Ignatius was admired even by Voltaire. The sober eloquence of all the others is manifest in their writings. Their age was near to the golden age of Augustus. They were eminent as writers in that age. They and the Apostles before them were not easy to be deceived. The noble character of Our Lord as described by Harnack caused the scholarly historian Von Ruville to believe in His Divinity and in Christianity and in Catholicity. How sublime is the character of Mary and Joseph and Zachary and Elizabeth and Simeon, etc! How candid the Gospels on the cowardice of Peter and the other Apostles! Therefore, how absurd the myth that such persons invented or accepted the Virgin Birth as a fact, if it was not a fact!

Most of the reasons and explanations in this paper may be found in the writings of St. Jerome and Origen, and indeed in all the ancient liturgies of the West and the East.

Whatever else Modernism is, it is not modern, except in its modern men and modern words.

Origen called Celsus, and his Jew uttering wanton foul-mouthed insults to Jesus and Mary, street-boys and buffoons.

What is the best refutation of Modernism? The Cathechism, in its first pages. For explanations of the genealogies in the Gospels of St. Matthew and St. Luke, the studious reader is referred to Our Sunday Visitor of March 30, 1924, and also to the Catholic Encyclopedia under the word genealogy. Why do I believe in the Virgin Birth? Because I believe in Christianity, Catholicity, Scripture and Tradition.

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We have often told you how you could help the Missions by not eating candy. Now we inform how you can help them by eating it. See Aurentz's "ad" on page three.

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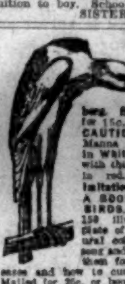

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